Volume LXIII CHICAGO, MAY 20, 1909 Number 12

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

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CONTENTS

Your Duty—Edwin G. Brown 603

EDITORIAL—
Notes 603
Tolstoy, Notwithstanding 604

CORRESPONDENCE—
Honesty and Orthodoxy—W. J. H. 607
A Valuable Asset—*Exchange* 608

THE PULPIT—
Interdependence vs. Independence of States—Prof. Paul S. Reinoch 608
Women in Pageant—*Ida Husted Harper* 611

THE HOME—
Helps to High Living 612
The New Baby—*Florence Wilkinson* 612
Robert's Bag—S. H. 612

THE FIELD—
Foreign Notes—M. E. H. 612

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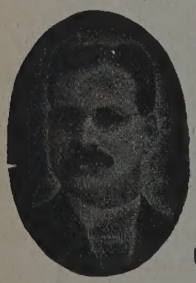

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VOLUME LXIII. THURSDAY, MAY 20, 1909 NUMBER 12

YOUR DUTY.

Who shall judge? You shall judge
The work that you must do;
And by your judgment stand,
And to your thought be true.
And if you are alone? With God
You are enough,—you two.

EDWIN G. BROWN.

"Canning Vegetables in the Home" is the title of the last bulletin, No. 359, from the Department of Agriculture—a very practical lot of advice about Mason Jars and vegetables. The preaching instinct of UNITY would like to suggest that the canning business is profitable with the fruits of the spirit, saving the bounties of summer for the more meager Winter days. The problem of character building is someway allied to the canning business, is it not?

"Christianity Christianized" is the significant title of a couple of pamphlets that have reached our editorial table, written by Rev. Theodore Heyshan, of Norristown, Pa. The sub-title of these addresses is a great revelation in modern Christendom. This is one more indication of the movement of the times. We know not what the label worn by Dr. Heyshan is, but we do know that he belongs to the UNITY fellowship, for here is a passion for kinship in religion and a recognition of the great fundamentals that unite with clearness and scholarship. As our UNITY readers would delight in them, doubtless they can know more of these publications by addressing the author as above.

We gladly print in our Correspondence Column a communication of W. J. H. concerning a recent editorial from one of our staff on the "Liberal Minister in the Orthodox Church." The problem involved is a complex one. Both the minister and the layman in question discovered important truths in the situation, but alas for the minister who, when the test comes, hesitates to speak his whole mind on the great issues! Honesty is the first requisite of a successful ministry as it is of successful life everywhere. There is nothing more paralyzing today in the realm of religion than the "Liberality" of ministers that mask behind the conservative phrases and orthodox formulas outgrown. Theodore Parker's epigram is final wisdom in this matter: "The world is ready for the new truth the moment it arrives." Alas for him who does not pass it along, who, to quote another phrase from Theodore Parker, "Splits the full gleams of the study into the half gleams of the pulpit."

So busy are the forces that gather round and produce UNITY, so pre-occupied and sometimes distracted is the editorial hand and mind that oftentimes events of tender as well as of great significance pass by unnoticed. To our great regret, such was the passing of Mrs. C. H. Kellogg, of Fay, Kans., who closed her eyes on time some weeks ago, but which event has but recently come within reach of our editorial table. Some of the readers will remember how, in one of the March flights, some years ago the Senior Editor found Mrs. Kellogg in her far-away home on a western Kansas ranch, with a picture of Mother Bickerdyke upon her wall, and in that visit a fitting biographer of the great army mother was found. The biography first appeared in the pages of UNITY, and has since been put into book form, still on sale. If the readers of that book are limited it is a reflection of the times, not upon the subject or upon the skilled and appreciative writer. Mrs. Kellogg was for many years a member of the shut-in band, one of the early discoverers of the post office mission work, first at Unity Centre, then with other correspondents, and lastly she became a faithful working missionary of this kind on her own account. Mrs. Kellogg was born in Chatauqua County in 1851, and had heroic memories of the war. She was married in 1873, and the adventurous couple sought forthwith a pioneer life in Russell County, Kans., where she raised her family of three children and consecrated a spot in the garden as the resting place of another. The present writer will never forget the welcome that was waved to the solitary horseman as he appeared on the far line of the horizon of the prairie by the hospitable husband and wife who stood at the door of their little cottage awaiting the arrival of the Editor of UNITY. Gentle, cheerful, susceptible to beauty, a devout lover of truth,—a truly beautiful soul was that of Mrs. Kellogg, and this word of appreciation, however belated, deserves a place in these columns.

Slavery was the sole primal cause of the great, sad Civil War of 1861-65. The one atoning outcome of the same was the clear conviction to all concerned that slavery is wrong, ethically, economically and politically. But the war carried the question beyond the culture and religious convictions of the nation, hence there has been a sad though inevitable reaction on the race question. The negro is still the victim of the unscientific and ante-bellum prejudices, hence the conference, the program of which we print below,

is urgently called for, and the readers of UNITY will do well to watch the outcome with interest and to do all they can to promote the same. Admission to all the sessions with the exception of the open meeting on Monday night at Cooper Union, will be closed to the public that the deliberations may be the more judicial, but interested parties can doubtless obtain admission by applying to the Secretary.

The Conference on the Satus of the American Negro

The Conference will be held in New York city on May 31, (Memorial Day) and June 1, 1909.

All the sessions, with one exception, will be held in the hall of the Charity Organization Society, 105 East Twenty-second street. The exception is an evening session or public meeting, to be held in Cooper Union, Fourth avenue and Eighth street, on Monday evening, May 31, at 8 o'clock.

The morning sessions will begin at 10 a. m., the afternoon sessions at 2, and the evening or closing session at 8 o'clock.

All the sessions will be closed except the first, which will be given up to papers and discussions by persons specially qualified who have been invited to attend the Conference, on Race Prejudice Viewed from a Scientific Standpoint. Professor Livingston Farrand, of Columbia University, and Professor Burt G. Wilder, of Cornell University, have been invited to deliver papers at this meeting. Professor John Dewey and others will lead the discussion of these papers, which will be open only to previously assigned speakers.

The other sessions (closed) have been assigned to the following subjects:

Monday afternoon, the Civil and Political Status of the Negro.

Tuesday morning, The Industrial and Educational Status of the Negro.

Tuesday afternoon, General Discussion and Business.

Tuesday evening, The Negro and the Nation.

Among those who are expected to speak or present papers are the following: Mr. William Lloyd Garrison, Mr. Edwin D. Meade, Bishop Alexander Walters, Mrs. Celia Parker Wooley, Mr. Leslie Pinckney Hill, Mrs. Ida Wells Barnett, Mrs. William A. Sinclair, Dr. William Bulkley, Mr. Joseph C. Manning, Mr. Ray Stannard Baker and others.

Judge Wendell P. Stafford, of the Supreme Court of the District of Columbia, will preside over the public meeting Monday evening. The meeting will be addressed by Jenkin Lloyd Jones, Mr. Clarence Darrow, Professor John Spencer Bassett, Rev. J. Milton Waldron, and Professor W. E. B. DuBois.

Those who notify the secretary of their intention to attend the Conference, will be sent an invitation to a reception on the day before the opening of the Conference, and will be given other information.

William English Walling, Secretary.
21 West Thirty-eighth street, New York city.

Tolstoy, Notwithstanding

Perhaps, after all, *The Outlook* caught a Tartar that it will find hard to manage, an editorial associate that may give it much trouble when it added to its staff the rough-rider Colonel, the great Nimrod, who is now killing giraffes and other more or less helpless animals, more or less wild, routed out for him by a corps of natives more or lses willing to work on these lines for more or less adequate compensation,—Theodore Roosevelt.

The Outlook is a great weekly, ably edited, containing much valuable comment on current life at home and abroad. *The Outlook* claims to be a religious journal of an advanced type. It certainly is not orthodox, but its liberalism is well-guarded, and its *outlook* is through a certain Abbottian lens that fails to see many men, events, and movements that to the eyes of most observers seem pertinent to any progressive interpretation of religion, and sees many things conducive to fellowship and reality only "through a glass, darkly." This *Outlook,* perhaps the ablest edited, most widely circulated and financially successful religious weekly in America, discovers in the rise of the woman a menace to civilization. Its comment upon hot questions in the civic life of America today, the relation of capital to labor, the status of the labor organizations, the tariff question, disarmament, prohibition, the partisan in politics, particularly of the Republican type, the single tax, the Socialistic movement, as well as those interpreters of the liberal and progressive phases of religion that are most open, and effective advocates of the propositions espoused by *The Outlook* itself if they be in the Unitarian, Universalist, Ethical Culture, Jewish, or other forces aggressive and outspoken, is to say the least characterized with caution, hesitation, qualification, and characteristic reserve. *The Outlook* is never impetuous and not prone to be caught in unseemly enthusiasm. But Theodore Roosevelt's advent into the editorial staff threatens to disturb the cultured poise, and the philosophic moderation of this stately journal with the chivalric ardor of Don Quixote. He has tilted his lance against such windmills as Socialism, the Peace movement and movers, anti-militarism, the clamor for disarmament, and lastly, he has made a valiant charge against Tolstoy.

In the issue of May 15 he finds that this Russian, to whom he concedes a degree of genius as a novel writer, is possessed of "a complete inability to face facts; one who is prompt to pursue any phantom, however foolish." He speaks of the "utter fatuity" of those who honor him as a philosopher, or who would try to translate his philosophy into action. He doubts if Tolstoy has any influence among "men of action," whom he conveniently separates from those "who live in the closet, in the library," who on account of their "sheltered lives" naturally "reject what is immoral." To such he admits the teachings of Tolstoy give a "certain sense of spiritual exaltation." Before he ends his sentence he admits that this latter class, "the feeble folk and the fantastic folk," have been swayed by Tolstoy's influence. But "the man who possesses both robust common sense and high ideals" is unaffected by his teachings. "Strong men may gain something, but weak persons are hurt by his teachings." He talks of "mystical zealots," of an excessive indulgence in Tolstoy "on the part of Americans that is comic rather than serious."

These sentences may indicate the way this Man of the Gun goes for Tolstoy. The sedate and always dignified and judicious Senior Editor follows close after the ex-president with an article which disclaims any purpose either to confirm or to criticise his asso-

ciate's estimate, but one cannot help seeing that this is introduced as a modifying clause. Dr. Abbott says some high and appreciative things of Tolstoy's contributions to religion, particularly his book entitled "My Religion," after which he proceeds with a method of eliminations and exceptions which a certain school of criticism has often applied to the gospel story, with the result of leaving a well-meaning Nazarene fanatic, one touched with high ideals, animated with a commendable spirit, but an utterly impractical "advocate of theories that will not work."

The sources of Mr. Roosevelt's antagonism to Tolstoy we are not left to conjecture. His onset on Tolstoy is but a continuation of that started in the issue of a week before where under the caption of "The Japanese Question," he comes with characteristic energy to the defense of his big-navy proposition. He claims as supporters of his views "all really patriotic and far-sighted Americans"; and of course characterizes all those who are opposed to his building-up of the navy as "well-meaning but short-sighted men" whose assumptions are "utterly unwarranted," and the "direct reverse of truth." Here we find this sentence: "Moreover, those well-meaning but fatuous prophets who try to prevent the building of our navy utterly mis-read the temperament of our country," which temperament he characterizes as "proud and high-spirited." He talks about "an honor for which these people would promptly fight if menaced by foreign power without regard as to the conditions of success."

In the Tolstoy article he insists that militarism, which may be a factor for good or evil in European countries, "has not the smallest effect one way or another on American life." Notwithstanding that 60 per cent of the revenue of this pacific nation is now absorbed by the military past, present or prospective. Militarism as an evil in our social life he brands "as purely a figment of the imagination as the skylark of our literature." To this advocate of the Big Stick the liberalism of Russia finds its greatest danger not in the absolutism of the Czar or the brutal conservatism of the Church with their horrid entailments of Siberian exile and Jewish massacre, but rather in "such folly as that taught by Tolstoy, with which it is saturated."

If Dr. Abbott is not quite sure what the final estimate of Tolstoy is to be, the ex-president is sure that his "foolish and fatuous teachings" would "if logically applied mean the extinction of humanity in a generation."

Poor Tolstoy! Poor, foolish people all over the world who have been touched by his spirit, rebuked by his example, and exalted by his teachings!

A recent number of the *Review of Reviews* says:

"There can be no disputing Tolstoy's rank as the best-known, most generally recognized living author. It will be quite accurate to add that he is also the best known of the world's living personalities. * * * Without a church, without a congregation, in the face of ecclesiastical imprecations, in his remote country home where he lives the ideal simple life, surrounded by his wife and younger children and a host of loving retainers, Tolstoy has been the great preacher of righteousness to his age. He has been impracticable and out of tune with the spirit of the age, it is true. But just so long as simple moral truths and the honest radical life of a fearless man who squares his conduct by his religion continue to inspire the admiration and emulation of mankind, so long will Leo Tolstoy remain one of the great moral forces of human history."

But Dr. Abbott seems inclined to think that the beaurocracy of Russia has left Tolstoy undisturbed because of the innocuous character of his teachings. He thinks his weakness is the secret of his immunity.

Immunity! It is a strange immunity that still compels this titled Russian of acknowledged greatness to address the world largely in foreign tongues, the circulation of his works proscribed at home. Each of his books has its story of mutilation, suppression, and proscription. What the censors of the state allowed, the church condemned. His influence today is dreaded; his power is carefully watched by the civic authorities. The church has anathematized him and ordered that the consolations of the clergy be denied him in life, and that the courtesies of the church be withheld from him in death. No one knows better than the editor of *The Outlook* that he who is "impractical" to his contemporaries may become the prophet of succeeding generations. It's the old, old story; one biography fits them all, from Socrates to John Brown, from John the Baptist to Mohammed. Zoroaster, Budda, Jesus, won the contempt of the easy interpreters of their day, the deathless love and the unpayable debt of all the ages.

Lyof Tolstoy may still be an unrendered quantity in the student's laboratory; he is certainly an unexhausted attraction in literature, a man of growing fame and power in many directions. His circle of readers is rapidly widening and the zone of his influence is becoming more and more extensive, and in this case its intensiveness outreaches its extensiveness. Tolstoy's influence is more profound than it is popular; it deepens more rapidly than it broadens.

Says W. D. Howells:

"Others have lived the life of labor voluntarily, have abhorred war and suffered evil; but no man so gloriously gifted, so splendidly placed, has bowed his neck and taken the yoke upon it. We must recognize Tolstoy as one of the greatest men of all time before we can measure the extent of his renunciation. * * * Tolstoy replaced the artistic conscience. by that of the human conscience. Great as my wonder was at the truth in Tolstoy's works, my wonder at the love in it was greater yet. * * * It is Tolstoy's humanity which is the grace beyond the reach of art in his imaginative work."

Tolstoy's power of creating literature and estimating life may seem to many readers of *The Outlook* equal to those of the man who is killing giraffes in Africa. But criticism and critics aside, what is there so alarming in this man's writings? Why is he dreaded by Russian authorities while he is loved by the Russian people? Why is he disposed of with a sneer or a joke by the accomplished and the comfortable outside of Russia? Why do so many people of culture who commend him as a novelist, dismiss him or evade him as a moralist?

The strangest thing about his social teachings is that there is absolutely nothing new in them, nothing but what any fifteen-year-old boy or girl who reads the Bible, however superficially, is already conversant with. He teaches nothing but what the Christian centuries have professed to believe in and what the Christian pulpit in all lands is supposed to be committed to. The one unique element in the teaching Tolstoy is that he is trying to practice what everybody preaches; he is disposed to take Jesus' words very seriously and to regulate his life by them. He really believes with Paul that the revelation of God to man through Jesus the Christ, is workable, and that the happiness and progress of mankind depends upon the application of the Golden Rule, the Sermon on the Mount, the Parable of the Good Samaritan, to every-day life.

The really original element in Tolstoy is the profundity of his faith, the sincerity of his conviction. Of all the boasted hosts of Christian confessors, he most conspicuously tries to embody the teaching in practice, to interpret the findings of his genius in terms of conduct. He is simply trying to live the conclusions of the study; what he finds in laboratory he would apply in the field; he would do with the neighbors that surround the old homestead Yasnaya Polyana—"Clear Streak"—what other geniuses have tried to make their heroes and heroines live with their neighbors in novels, that is, according to the Law of Love rather than the Law of Rivalry and Hate. It is for this reason that his books are prohibited in Russia; for this reason the Church caused his Gospel studies to be burned in public, and for this reason it has ordered its clergymen that the rites of sepulture be denied him when death claims him.

Perhaps the most striking phase of the Tolstoy problem both to the indulgent and the advocate of the Rule of War is that Tolstoy is no ascetic in the mediaeval sense of the word; his life is not monastic, but full of human and humane interest. Visitors have noted his keen interest in and detailed acquaintance with men and women far away from his Russian homestead. He makes the American and English visitor ashamed by compelling them to confess that from him they receive hints and information of men and movements in their own land of which they were ignorant.

Let Tolstoy state his own case. In pleading with the so-called "favored class" to take a hand in the

> "By so doing you will experience the joy of free life with the possibility of doing good for others. You will open for yourselves a way into the regions of morality which has hitherto been shut to you. * * * Great, true deeds are always simple and modest. And such is also the greatest deed which is left to us to do,—the solution of those awful contradictions in which we are living. And the acts which solve these contradictions are those modest, imperceptible, seemingly ridiculous acts, such as helping ourselves by physical labor, and, if possible, helping others too. This is what we rich people have to do, if we understand the misery, wrong, and danger of the position in which we are living."

It would seem that there is a large and increasing number of men that are neither fools nor cowards who believe that Tolstoy cannot be dismissed with a smile or a sneer; that he must be taken seriously; that an indignity to him is an indignity to his great collaborators of modern times: Ruskin, William Morris, and to a great extent Carlyle and Emerson; indeed, all the great singers, writers and thinkers of the ages, the prophets of Jewry, Buddha, Socrates, Paul, and above all, Jesus. It is reported that a little while before Carlyle died he said: "John Ruskin is the only man in England who is trying to carry out my ideas." And before Ruskin went hence he said, "Tolstoy is the one man in the world who stands for the movement which I have tried to forward."

But these friends of Tolstoy have no desire to release him from the tests of time as well as of philosophy. Of course the burden of the argument against Tolstoy's teachings is that he is impractical. Mr. Roosevelt's dismissal of him culminates in the charge that "it will not work." Tolstoy's own prompt answer to such charges must be considered. Does the other theory work so very well? Do the prevailing economic system, the social order that makes banks prosperous, great fortunes numerous, luxury comparatively easy to obtain and social position so available that the conquerors of society seek in vain some method to escape from the society they create, because it is so common, Society itself so vulgar, work so very well? Tolstoy's counter-argument must be heeded. He says:

> "Thirty millions of men have perished in wars fought in behalf of the doctrine of the world; thousands of millions of beings have perished, crushed by a social system organized on the principles of the doctrines of the world. You will find, perhaps to your surprise, that nine-tenths of all human suffering endured by men is useless and ought not to exist. In fact, that the majority of men are martyrs to the doctrine of the world."

Tolstoy discovers five great world evils, viz., enmity and anger; loose living; taking of oaths and the false loyalties involved therein; resistance of evil by violence; distinction between our own nation and foreigners, which leads to war. Over against these he suggests five sovereign remedies, which are the great commandments of the Master: Be at peace with one another,—count no one low or stupid; commit not adultery,—resist carnal desires; swear not at all,—take no oaths, thereby binding yourself to the will of another; render not evil for evil, nor seek vengeance in the name of justice; break not the peace,—know that all men are brothers.

Back of these five commandments he finds five conditions of happiness, viz., Communion with Nature; work; family life; communion with fellow-men; health. In another of his works he makes one of his heroes to find his creed in three great principles, viz., That we should not oppose evil with force; we should not consume more than we ourselves produce; that men and women should equally practice and aspire towards purity and justice.

Are these not workable? Shall we say they are not practical? Mankind has been trying a long time to advance itself by selfishness, through greed, aye, through what it calls art and refinement, through invention and luxury, combinations and government that derive their authority from might, a power that is backed by bayonets, cannon, powder and bank notes, and what is the result?

Certainly the amount of happiness and nobility generated in these ways is such a doubtful quantity that many wise men begin to think that they are pointing to a gigantic failure, and that love, disinterestedness, democracy, sincerity, well and rigidly applied, are the only escape from individual demoralization or national calamity. Simplicity, plain living and high thinking, the old test of nobility, the plain democracy that was the inspiration of Jefferson, Paine, Hugo and Millet, and farther back, the old democracy of Isaiah, Jeremiah, and Jesus, represents the sum and substance of Tolstoy's teaching.

Will not the Golden Rule work in business? It is fair to ask, Does the Iron Rule work so well that we need not apply further or hope for better success farther on?

For the considerations set forth above many men and women, we believe, an ever-increasing number, are inclined to class Tolstoy among the latter-day prophets, and because he brings his genius to bear upon the problems of today; because he is sensitive to wrong has a thirst for justice; a passion for humanity; and has reached the joy of the disinterested. These are unquestioned marks of a prophet in all times and in all races.

Of course Tolstoy must be studied in his proper settings. The Russian element in it may be eliminated. Our American life may not be rendered into the simplicities of a peasant neighborhood; he may not sufficiently apprehend the divine element in the division of labor made possible through combination and co-operation; he may not adequately estimate the higher values of brain and heart toil, he himself having been so magnificently endowed in this direction; they came to him so easily that it is not strange that he should underestimate the directing energies that go with the most competent. These higher values are as necessary to democracy as they are to aristocracy, and the people need and will use and trust these higher toilers more readily than they have ever been used and trusted by the selfish few who have trampled under their feet the many in the name of commerce, government, aye, even of science and religion.

But after all these admissions and limitations, Tolstoy's words, and still more, his example, represent a light and a lure to the loving and the loyal in many lands and for many generations yet to come. The world cannot be permanently cheated of its heroes. The world knows its own and loves them.

UNITY hastens to lay these broken sentences with the flowers, scarcely yet faded, that filled the room of the dear old man in Russia on his eightieth birthday, flowers that represent the "Hail, Tolstoy," from all parts of the world. Until the further verdict of Time, the only critic whose judgments are worth much in such a case, we will rest in the estimate published in the *Westminster Review* some years ago:

"Here is one of the great masters before whom ordinary merit must be dumb, whom to criticize is vain, and to admire alone is permitted."

Correspondence

HONESTY AND ORTHODOXY.

Dear UNITY: I have read with much interest in this week's UNITY, the editorial contribution, "The Liberal Minister in the Orthodox Church."

From the standpoint which it has always seemed to me the only honorable position to take, I could not think of a relationship calling forth a condition like that. I remember I was a boy in a small city of Wisconsin, when our much-beloved Doctor Hiram W. Thomas changed his views; and while then as now his views fitted into my own thinking most cordially, still, at that early age, (and time has only deepened the conviction) I thought, "Dr. Thomas ought to come out from the Methodist Church! What right has he or any other good man to stay and take money from men, women and children who hold the old ideas, and then preach to them the newer thoughts which appeal to me, but because of that very fact would lead me to withdraw *voluntarily* form a church or society with which I was no longer in accord?" Take the church where my membership still stands, a relationship entered into when I was undisturbed in the "good, old orthodox" faith. Here the membership is clearly divided between the higher critics and the conservatives. The last minister was a conservative, in fact a Moody Church style of man in his belief and practice, with the loyal support of the members of that school of thought, but not heartily endorsed by the other class. Now the minister is a very pronounced higher critic, but the support he gets from the membership supposed to be of his class is all right when they are not too tired from the week's "functions" or have not a game of golf on hand —and they often have! The money in this church was given largely by the conservatives, and with it doctrines which they do not approve are being promulgated and fostered. I quite largely agree with the teachings from this pulpit at present, but would have a better conscience if those who take the broader view were out "in the open" and not enjoying material property contributed by people who we think hold to the narrower ideals. As a support of this view, I recall a case which came before the courts when I was a young man. An orthodox Lutheran Church in my native town had become so-called "Evangelical," occupying the church property, (church and parochial school, as their custom is) of the founders and whose spiritual descendants were now largely in the minority. They sought the aid of the courts, and by a decision thereof the few who held to the beliefs of the people who paid for the property, were given the rights to that property! Many similar legal decisions have since come to my notice. A mere honest decision; but it shows the truth of the Bible saying, "The children of this world are wiser than the children of light"; if even such well-meaning and honest men as Dr.

Crapsey, for example, hold that they have a RIGHT to remain in a fold out of whose sympathy they have grown, and, as I feel, have really advanced. No, let us be *honest*. Honesty is not only the "best policy" but it is the only true policy! We can not deceive the average man of the world, and he will continue to prefer the golf grounds when pleasant and the in-door club when stormy, to the church where the minister, although preaching "liberal" doctrine, largely endorsed by the same business men, yet who still is preaching it in a church founded and paid for by people of a,—yes, let us be frank and say it, a faith even less advanced than we think our own is.

Very truly yours,

Chicago, May 2. W. J. H.

A VALUABLE ASSET.

All other problems in regard to the opportunities, occupations, rights and privileges of women shrink into economic insignificance beside the problem of women's training for administrators of the homes of the world. "Eighty per cent of man's income is spent for living expenses," declares a woman statistician who handles figures carefully. "Shall not women, who spend the greater portion of this income, be trained in its expenditure?"

The economic basis of prosperous family life is wise spending and wise saving on the part of the home-maker. Just as the land and the mine are the true sources of national wealth, so are the kitchen and the sewing-room the true sources of the wealth of the family—both in money and in happiness.

The nation is spending vast sums in teaching men to farm scientifically, in conserving the natural resources of the land, in developing its possibilities by fertilization and irrigation. Meanwhile the farmer's wife and daughters must "muddle through" as best they can—snatching such help for their great task as they can get from the women's columns of newspapers and magazines, and from their own experiments with chickens and breakfast foods, with underclothing and babies.

"Who is the greatest woman?" was once asked of two hundred Western school-teachers. The answer which pleased them most was this: "The wife of a Missouri farmer of small means who makes a comfortable and happy home for a family of boys and girls, and finds time to improve herself."

It has dawned upon the American people of late years that they can make gardens of deserts. They are now perceiving that they can grow trees as they grow corn and wheat. Presently they will learn that the wise, scientific home-maker must be produced by scientific education, and when she is once established she will be a most important economic asset of the nation.—*Exchange.*

There is one complication in this work of peace-making that has not been sufficiently considered. It is the recurrence of Youth. There is a periodicity in the passion for war. It marks the coming into power of a new generation. We may see in such an outburst of the militant spirit only the recrudescence of savagery,—but it is better to treat it seriously, for it is something that each new generation must reckon with. —*Samuel J. Crothers.*

Interdependence vs. Independence of States.

An Address by Paul S. Reinsch, Delivered at the Second National Peace Congress at Orchestra Hall, Chicago, May 3, 1909.

Among men of affairs the generous ideal of worldly unity and peace is still generally looked upon as a golden dream. The historic experience of generations has accustomed men to think in terms of national sovereignty and to see in national life, rich with the color of varied experience, the final form of human civilization. It seems to accord with what is called the ineradicable basis of human nature that national differences should exist and that they should express themselves in mutually exclusive fashion. So the thought of world unity seems to lack relation to actual facts—it is at best a guiding hope, a generous inspiration by which the harshness of competition and strife may in ordinary times be smoothed over a little. So even the men who are called to do the constructive work in international relations often accept the idea of universal peace only as "the bright star which we shall never reach though it will always guide us"—to use the words of the President of the Second Hague Conference. This platonic enthusiasm frequently found among men of action may be accounted for partly by the trained conservatism of their nature which leads them to take only one step at a time and never to rush with outspread arms towards an ideal which their souls might divine but which their caution views with doubt. But more specifically their attitude is due to the fact that in the past the ideal of peace has assumed the character of a poetical abstraction—a prophetic vision of a new world—devoid of direct relation to the living facts and pulsating energies of actual existence. Based upon the formal and abstract concept of humanity, enveloped by the rationalism of the eighteenth century, it has assumed men capable to cut loose from all the customs and interests of their traditional life, and to be directly, as reasoning beings, impelled to world-wide unity. The world-state above—the rational individual below—and between them nothing but a generous enthusiasm to uphold so vast a structure. It is indeed the privilege of human existence that we may be roused and impelled by generous appeals—but to lift all the conditions of our being to a higher plane—abandoning the inherited customs and institutions, that involves more complex activities and changes than the mere acceptance, intellectually, of an exalted thought. The true constructive force was lacking in the older cosmopolitanism in its attempt to create a new basis for human life, it cast aside and spurned all the relations and institutions in which our national and communal life had its being. But man lacks the constancy of effort to hold himself permanently upon the height of a purely rational ideal—his nature must be raised through many degrees of institutional life, from the narrow limits of personality, to the broad aims of civilization.

These thoughts are suggested as we compare the pacifism and cosmopolitanism of the recent past, with the world organization movement of the present. Our age is realistic and practical; its concepts are positive and concrete. The high ideals which it is conceiving, it views, not as cloud castles, but as mountain tops soaring aloft in untarnished beauty but resting upon an immovable and massive foundation. As we view

human life in all its complexity, we appreciate the value of all those forms of association, local and national, which the past has so laboriously evolved. It is not for us to throw them on the rubbish heap of worn out machinery. They are forms of life which manifest themselves independently of our theories. So we recognize their validity, and seek the way to transform the social and political energies thus concentrated for the accomplishment of still higher aims. The barren ideal of no war, no patriotism, no local interest has given way to a potent centripetal force. We are building up co-operation, in constantly widening circles, transcending national boundaries becoming a universal joint effort—not to establish an abstract ideal—but to co-operate in all the varied and absorbing interests and pursuits that occupy mankind. World-wide co-operation in all human activities—each interest expanding its field of action until it has filled the limits of the globe—that is the tendency of today. Universal co-operation is the watchword which stands for positive action, for the development of concrete facts in human life which correspond to the actual needs in our economic and social order. For this purpose adequate institutions are to be created so as to take international action out of the field of resolutions and to make it a part of the realities of human life. The void which the old cosmopolitan ideal left between the individual and humanity is thus being filled up by the creation of living institutions through which the individual may gradually learn to co-operate, in many groups, with all his fellow men.

The most important fact which we have become conscious of in our generation is that the unity of the world is real. The most remote parts of the earth are being made accessible. The great economic and financial system by which the resources of the earth are being developed is centralized. The psychological unity of the world is being prepared by the service of news and printed discussions, by which, in the space of one day or week, the same events are reported to all the readers from Buenos Ayres to Tokio and from Cape Town to San Francisco. The same political dramas evoke our interest; the same catastrophes compel our sympathy; the same scientific achievements make us rejoice, the same great public figures people our imagination. That such a unity of thought and feeling is drawing after it a unity of action, is plainly apparent. Our destiny is a common one; whatever may happen to the nations of Africa and Asia affects *our* life. Should great natural disasters devastate or wars disorganize these distant societies, we ourselves must bear a part of the burden. Nor is there any development or advance in the perfective arts of civilization, the conditions and processes which make industry profitable and life agreeable, but that we ourselves shall share its benefits. Science knows no national boundaries. What is achieved in Berlin, Paris, or Rome today is tomorrow a part of the scientific capital of all the world. The positive ideal of the world today is undoubtedly that the whole earth shall become a field of action open to every man and that all the advantages which may be secured by the efforts of humanity throughout the world must accrue to the citizens of each individual nation. In this new grouping of social and economic life, the national state will indeed continue to hold a prominent place, but public and associative action will be dominated by forces and considerations which are broader than national life. Co-operation is the key to life and society. Neither the individual nor the nation is self-sufficing. There is a broader life, there are broader interests and more far-reaching activities surrounding national life in which it must participate in order to develop to the full its own nature and satisfy completely its many needs. Even as the individual receives from society both protection and stimulus, so the nation would suffer intolerable disadvantages were it to exclude itself from world intercourse.

But if you have not intently followed the recent development of international action you may be inclined to regard these things as important elements indeed in human thought, but not as productive of world-wide action. Yet the world of international organization is an accomplished fact. The idea of cosmopolitanism is no longer a castle in the air, but it has become incorporated in numerous associations and unions, world wide in their operation. Nor are these merely manifested in Congresses where tendencies and aims are discussed, and resolutions voted. No, they have been provided with a permanent organization, with executive bureaus, with arbitration tribunals, with legislative commissions and assemblies of international unions composed of private individuals, united for the advancement of industry, commerce, or scientific work; there are no less than 150, all provided with a permanent form of organization. But the national governments themselves have recognized the necessity for international action, and have combined among themselves to further all those activities which cannot be adequately protected or advanced by isolated states. There are in existence over sixty-five public international unions, composed of states. Of these thirty are provided with administrative bureaus or commissions.

As the active cause of this development in modern civilization is rapidity and safeness of communication and transport, it is natural that the interests of these activities should have received a world-wide organization in unions for postal, telegraphic and railway communication and for the protection of the means and methods employed by these. No state can completely protect itself against the inroads of epidemic disease nor against the plottings of criminals without the co-operation of other governments. Unions have thus been established for mutual police assistance and for the development of international sanitation. In order that industrial competition may be raised to a plane where the individual laborer or manufacturer is protected against intolerable conditions, nations unite and follow a common plan of economic and labor legislation. For the common development of such interests there have been founded the International Institute of Agriculture, the International Association of Labor Legislation, and many semi-public institutions designed to realize the idea of a world unity in the great field of economic life. But we must not proceed to an enumeration. It is only our purpose to point out the significance of these great positive movements. When we once appreciate the sweep of the forces involved, we are impelled to the conclusion that world organization is no longer an ideal, but is an accomplished fact. The foundations in international life have been laid by the slow working of economic and social causes; guided by the conscious will of man, but responding and logically expressing the deepest needs of human life.

The international organization of today respects ethnic entities as essential forms of social organization within their proper limits, just as the modern state respects the autonomy of towns, provinces and member states. We are not able to dispense with the traditions of orderly development, and the psychic unities which

lie back of national sovereignty and give it force. While indeed looking far beyond any narrow and exclusive policy, the modern internationalism is just as hostile to any attempts artificially to create a world state, either by the deadening force of military empire, or by mechanical construction. But if this great force is not hostile to national community, it is plain, on the other hand, that the time is past when any nation can expect to prosper or even exist, in a state of isolation. International co-operation has become an absolute necessity to states along all the various lines of national enterprise. National independence must not be interpreted as equal to national self-sufficiency. Nor ought we to think of national sovereignty as enabling a nation to do exactly what it pleases without regard to others. Though such a power may be found in the abstraction of law, among men acting with wisdom and foresight, it does not as a matter of fact exist. The normal state is by the circumstances of modern life compelled to international co-operation. By cutting itself from international intercourse and from the unions, it would be depriving its citizens of advantages to which they are entitled as men living in the civilized world of today. It is not outside of, but within the great international society of the world that states will advance and develop what is best in their individuality. This is especially necessary for us to remember, citizens of a rich and powerful republic, which is at times inclined to forget that its policy must consider world-wide conditions and duties. Thus it has become as clear as day that in all matters of actual life states are interdependent. International law is the expression of this interdependence, and in our days this great science is taking on a new form in response to the new situation in the world. The abundance of close relations and joint activities permanently established among states, in recent decades, must be the constant wonder of the student. The older treatises gave the most attention to the state of war, in the newer the relations of peace will occupy three-fourths of the space and attention. The law of war will sink to the relative importance which criminal law holds in our municipal systems. This vision of world-wide co-operation is indeed inspiring and grateful. Its beauty and strength rest on the fact that millions are working together quietly, in the pursuit of their various living interests, toward the organization of world unity. It is not a thing imposed from above by force, or dictated by a higher rationalism, but it is the almost instinctive work of active men building wider and wider spheres of co-operation.

By a strange, but not uncommon, paradox, the very age that sees this striking growth of world-wide enterprise, is also the witness of an insensate competition in military armament. In one of his poems the Emperor of Japan says: "In this age when in the entire world we believe ourselves brothers, why then should the tempest rise with so much force?" Yet we are here not in the presence of a deep contradiction. The spirit of our age expresses itself in a desire for energetic action, for strong personality, for positive deeds and achievements. There is a generous stirring of enthusiasm, a new idealism in act and life. But it cherishes not a pale and silvery hue of life; no, it demands character, force and action. According as this force will be directed, it will express itself in bitter national combats, or in wonderful international construction. But action it demands. It is here that the older pacifism is weak. The ideal of rest, of quiet, of *not* arming, of *not* struggling, does not arouse the age, as does the call to action. But let once internationalism be presented as the most far-reaching, the most promising action, action full of difficulties, requiring strength and devotion, and it vigorously appeals to the spirit of the age. Let us vow that this tendency shall counteract the desire to waste the inheritance of civilization in bloody and destructive war.

The warlike spirit presupposes a misunderstanding of the aims of other nations. How can we key ourselves to the dread purpose of taking the life of fellow beings, unless our feelings are worked upon by the idea that they are anti-religious, despotic, immoral, cruel—in a word, enemies of civilization? But will such designs be conceived by a merchant against those with whom he has sat in an international body discussing the interests of commerce and industry? Will a physician desire to kill the sanitary official, in co-operation with whom he is protecting his nation from the inroads of epidemic and plague? Will the man of science conceive a murderous desire to take the life of those who are searching for the truth in the laboratories of Germany or France? War becomes criminal, a perversion of humanity, in such cases. There is no high ideal which can be appealed to for the killing of those with whom we co-operate in the work of humanity.

The older pacifism was purely negative in character. It looked upon war as an evil being to be combatted directly. Yet war is only the sympton of a general condition in which too great emphasis is still laid upon local interests. It is evident that the only effective manner to remove the conditions to which the occurrence of war is due lies in the building up of an international consciousness; but such a consciousness cannot be arrived at out of nothing—there must be back of it a development of a real unity of interest and feeling. We must realize our interdependence in practical affairs. It is through the creation of international organizations for all the interests of human life that a positive content of the feeling of a common humanity is being provided. The incentive to war will become weaker and weaker as the bonds of community between nations increase,—such as are provided by communication agencies, by economic and industrial ties or by scientific co-operation. How intolerably painful will be the ruthless interruption of all such relations and activities! There are only two alternatives, either the ties which are thus being created will in time become so strong that no nation will think of interrupting them by war, or should war continue to exist, these relations will have to be exempted from its operations. Such an exemption would tend to confine the sufferings and dangers of war more and more, and would thus be in accord with the dictates of humanity.

Universal co-operation is the future ideal. The world is full of conditions and activities in which nations are not self-sufficing in which we instinctively look beyond the boundaries of the national state. The nation that would be independent in isolation will condemn itself to be a Venezuela; will cut itself and its citizens off from the advantages of civilization to which all human beings are entitled. By realizing its interdependence with the other civilized nations of the world, it will only strengthen itself as does the individual who plunges with full energy into the life of his society, being stimulated thereby and having all his faculties developed. The great fact that the world is a unit rests upon the underlying conditions of modern invention and science which the dictum of no national government can destroy. International co-operation

points out the only way in which humanity may continue to develop without wasting its energy and ultimately falling a prey to triumphant militarism. Between such alternatives, it is not difficult to choose, but it is difficult to believe that mankind should be so perverse and misguided as to prefer the waste and suffering of military competition to the joy of normal activity—the development of all that is great and strong through international co-operation. On the one hand lies barbarism, on the other the hope of continued progress.

Women in Pageant

London, May 5, 1909.

Five years ago the most optimistic believer in woman suffrage would not have dared predict the scenes that have been witnessed during these wonderful days of the International Alliance Congress—in St. James's Hall, occupied all day and in the evening with delegates from most of the civilized nations, and at the two great Albert Hall meetings in the largest auditorium in the world, seating ten thousand. That it could be filled with audiences who paid from one to five shillings admission and three guineas for boxes certainly demonstrates that in London woman suffrage is a live issue. The first of these meetings was held under the auspices of the National Association, which is entertaining the congress, its president, Mrs. Fawcett, in the chair. A woman played the big organ and the singing was led by a woman cornetist; the resolution—that "this meeting, representative of the movement in twenty-one countries of Europe, Australia and America, records its satisfaction with the progress of women's enfranchisement and is confident that rapid and complete success awaits it in the near future"—was moved in an eloquent speech by Mr. Ramsey McDonald, Liberal member of Parliament. Mrs. Chapman Catt was among the speakers, and there, as always in her own country, the gifted orator, Rev. Anna Howard Shaw, was chosen to make the closing address.

The great feature of this evening was the pageant of women's trades and professions, the procession of one thousand forming a mile from the hall, each group carrying the emblems of its calling and lighted lanterns. The streets along the entire course were packed with crowds of people whose cheers might have penetrated to the House of Parliament and roused the members dozing on their benches to a sense of the revolution that was expressing itself this night. Never again do we expect to behold so impressive a spectacle as the entrance of that pageant into Albert Hall. The entire orchestra space had been reserved for them and to the pealing of the organ and the shouts of the audience they came down the many long entrances, marched round its vast circumference and up the center aisle, all standing until the last had entered—such a body of women as never before had been seen in one mass. Down one broad entrance came the women farmers, with hoes and rakes and implements of the dairy; the bee-keepers; the flower gardeners with baskets and bouquets swinging from long poles; the jam and pastry makers, the cooks, the waitresses and the housewives with various utensils. Down another aisle marched the dress-makers, milliners, fashion designers, embroiderers, jewelers, wood carvers, house decorators, photographers, painters and sculptors, the last dressed in white and holding aloft little images; the painters, with brush and palette, etc. Then came lace and silk makers, hosiery workers, furriers, straw hat makers, boot and shoe workers, tailoresses, cigar makers, laundresses and shop assistants; followed by printers, bookbinders, indexers, typists, stenographers, secretaries, journalists, authors, musicians, singers, actresses and a group unknown in any other country—political speakers! Filing down another aisle in stately procession marched doctors, surgeons, nurses in costume, druggists, sanitary inspectors and teachers representing the six thousand kindergartners in Great Britain and the 12,500 women teachers in the public schools of London. Then mid cheering and clapping of hands came delegates from the 333,000 women cotton spinners and weavers, and, as they held on high their spindles and miniature looms, we looked at each other and murmured, "Woman's place is at home!"

And then the ranks opened and down the long aisle came the chain makers, who work at the forge, and the pit brow women from the mines—women whose faces have been blackened by the smoke and coal dust until they never can be washed white, their sleeves rolled above the elbow and their aprons and little shawls tied over their heads, all so pitifully clean for this memorable occasion! As they passed through the ranks hundreds of women throughout the hall sat in silence with the tears rolling down their cheeks. To these women, the hardest workers in all the land, were given the seats of honor, the centre of the front rows, while behind them, gladly taking a subordinate place, were many women wearing the gowns with scarlet and purple hoods, indicating their university degrees. Never was there such a convincing illustration of the complete democracy of the movement for woman suffrage. In the twenty-page program of the meeting were the concise summaries of the wages paid to women in the various occupations and the hours of work, seldom less than eleven hours even where they must stand at their tasks, and with average wages of seven shillings, $1.75 a week. The vast majority of chain makers receive net wages of three or four shillings for a week's work of sixty hours, and the pit brow women an average of two cents an hour. Is it any wonder that at last there is rebellion among the women of Great Britain?—*Ida Husted Harper in The Boston Transcript.*

The Meadville Theological School hopes for a good attendance of alumni and friends at the closing exercises of the year. The Shaw Lectures, open to the public, will be "Talks from a Minister's Experience about the Church Service," to be given June 1 and June 2 by Rev. W. C. Gannett, D. D., of Rochester, N. Y. On Wednesday night, June 2, the Rev. Frank Lowe Phalen, of Fairhaven, Mass., will give the anniversary sermon, and on Thursday, June 3, the sixty-fifth commencement of the school will be distinguished by an address on "Theological Education," by Professor A. C. McGiffert, D. D., of Union Theological Seminary. Alumni proposing to attend the commencement are requested to notify the Acting President.

FRANCIS A. CHRISTIE.

One of the richest men in Scotland was a baker, just a baker. One day he was complimented on his magnificent fortune. He replied, "I never tried to make a shilling. But I did try to make the finest goods in all the kingdom and the money made itself."

—Hoard's Dairyman.

THE HOME

Helps to High Living

SUN.—There is a fearful power in those four little words, "They all do it."
MON.—Plutarch says that the peoples of Asia come to be vassals to one only, by not having been able to pronounce the word No.
TUES.—I would have you regard courage as nearly the supreme quality in character.
WED.—If you are hedged in the surest way to win out is to keep up a good heart.
THURS.—Our young men are summoned by inheritance to a very lofty type of self reliance and manhood.
FRI.—If you march in the procession find out whether you are marching to please yourself or the captain.
SAT.—Fidelity is the sum of all duties.

—*Theodore Munger.*

THE NEW BABY.

I woke up in the night
Because a foot went by my door,
And then I heard a little cry;
And then I fell asleep again
And heard no more.

But when the sun peeked in
And pulled me from my bed,
I heard again that little cry,
And so I knew it was no dream,
But real, instead.

I tiptoed into mother's room,
And some one said, "Come here."
My mother smiled at me
Because upon her arm there lay
A tiny little dear.

How sweet it was of her,
Not even knowing our tongue,
To come to us so young.
To leave the nest of the dear Lord
And choose us of her own accord!
She cried to be let in
Crying just like a bird.
How glad I am that mother heard!

—*Florence Wilkinson.*

Robert's Bog

"Father, may I have five cents for a lead-pencil?" asked Robert, as he threw his cap back on his head and gathered up his school-books.

"Again?" asked his father, in some surprise. "I think that is the fourth time this week."

"Yes, but I lose them. I don't know where they go," declared Robert, warming to his subject. "I can't keep a ball, either."

His father reached slowly down into his pocket and drew out his hand empty. "I find that is so with my money," he said, quietly. "I have very hard work to keep my small change. I haven't a nickel this morning."

Robert was silent with surprise. No money! "But, father—" he began.

"You will have to learn to keep track of your belongings. I have decided to keep track of my pennies, and I can't throw them away."

Robert knew that it was useless to argue, and he turned and ran back to his room. They heard him turning over things and hurriedly searching. He was not a boy to whine.

That evening the subject of the pencils was not resumed, but as Robert sat by the fire, he broke out suddenly, "Father, I wish that marshy land down there by the tennis-court could be filled in. Sometimes we lose our balls over the net, and it's too wet to get them. Couldn't you have the men fill in the place with gravel or something and sod it over?"

His father laid down his paper and drew up near Robert's side of the fire. "Gravel or something," he said, "costs money, and the land would not yield anything but grass after that. Do you think it is right to throw away anything so valuable?"

"Throw away?" asked Robert.

"Yes, throw away property just as you throw away your pencils and your balls. How would you like to have me show you the fun there is in saving something?"

"I'd like it—if it is fun," laughed Robert.

"I think it would be. Now I will give you all that low marshy land to use as you like. You can plant it with cranberry vines—just as the men are doing down on the big bog. You can do the work yourself, except for a little preparing of the land. All I will charge you for that labor is the lead-pencils you use between now and the time your money comes in from your crop. Every time I give you money for a pencil we will set it down, and at the time you sell your cranberries we will subtract the amount."

Robert thought a moment. "When will the crop be ready?"

"Three years from now—the fully crop."

"Whew!" Robert shook his head. "That means work," he said doubtfully.

"Yes, but it means a lot of fun in learning how to value the results of labor. Try it."

Robert decided to take his father's offer, and as the next day was Saturday, he worked with the men who prepared the strip of land ready for the vines. It was the fall of the year, just the time to begin. He was eager for the next Saturday to come, when he was to begin to set out his vines. These he obtained from his father's land. The vines were set out one foot apart and in squares of one foot. It was hard work, but Robert was not a boy to turn back from a task, and when it was done and the even rows laid out before him he was proud of his work. It was strange how pleasant it was to think about the crop that would come to him, and how easy it was to keep track of his pencils, and how easy it was to go without the taffy or the whistle and buy his own pencils when he had whittled them down to the smallest point.

The next year there were a few cranberries—just a few quarts that he sold to his mother, but which more than paid for any pencils furnished by his father.

He spent some time during the next year keeping the little bog in order, but as he was a whole year older, he did not mind the work.

On the third year the crop in the bogs was better than for all previous years, and Robert watched every corcranberry, as it were, with jealous eye. When September came and it was time to gather them, the little bog yielded three barrels of ripe, red berries! Robert sold these with his father's crop at twelve dollars a barrel, and from the money thus earned he had to subtract but seventy-five cents for lead-pencils. He had learned three things—to be careful of his belongings, to work for an object patiently, and to consider his father in the spending of money.—*S. H. in The Youth's Companion.*

All the beautiful rewards of life come by indirection, and are the incidental results of simply doing your work up to your highest and best. The striker with a lust for more money and shorter hours, the party who wears the face off the clock and the man with a continual eye on the pay envelope, all have their reward—and it is mighty small. Nemesis with her barrel stave lies in wait for them round the corner. They get what is coming to them.

—*W. D. Hoard.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

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"Entered as Second-Class Matter January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879.

THE FIELD.

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

A GERMAN VIEW OF SEPARATION IN SWITZERLAND.—In a recent issue of the *Journal de Geneve* a Munich correspondent reviews interestingly a notable article in that able periodical, the *Suddeutsche Monatshefte* dealing with the subject of the separation of church and state in Switzerland.

The author of the article in question, writing over the signature *Spectator novus*, has been contributing to this German monthly a series of *Kirchenpolitische Briefe* in which the various tendencies of modern Catholicism have been discussed in a masterly manner.

Turning aside this time from his usual topic, *Spectator novas* here considers Swiss Protestantism. After showing that Swiss Catholicism presents little in the way of original characteristics, and that, notwithstanding marked differences in the political condition of the two countries, Swiss Catholicism more and more imitate the tactics of the German Centre, he considers the influence of the Catholic element in certain cantons which were formerly wholly Protestant, Geneva and Basel in particular.

He holds that, contrary to all expectation the example of France has had but a secondary influence, that it is rather the fluctuations of population, the growth of the Catholic element and its increased political activity, which pushed certain cantons to the point of separation.

The organization of Swiss Protestant churches seems to him very singular. They seem, he says, to disregard all ideas of ecclesiastical order and all juridical decisions. Nowhere have the relations between church and state been definitely regulated. They have been subject to modification little by little, according to the need. There has always been patching but never a willingness for entire readjustment. Only the English constitution shows anything comparable. In spite of inconsistencies of every sort, of illogical compromises, of antiquated methods, these relations worked perfectly and to the general satisfaction up to recent times. This situation harmonized to a surprising degree with the aims of the ruling classes, who would not allow confessional quarrels, but meant that the people should receive religious and moral education. Hence, on the one hand, the liberty of opinion of pastors (the author cites by way of illustration the cases of MM. Pflueger and Kutter of Zurich), and, on the other, the religious instruction given in the schools and the maintenance of Protestant and Catholic chaplains in the army.

It is true that within the church, in Romance Switzerland and Basel at least, there existed almost absolute divorce between two tendencies, but it was from the Catholic side that the pressure toward separation came. Catholics found themselves in an unjust position and had reason to complain. At Geneva, and still more at Basel, their political activity was becoming more and more pronounced. The orthodox, hitherto opponents of separation, began to reflect and found the moment opportune for bringing about this radical change.

Geneva took the lead. She was able to elaborate the constitution of the new church with the utmost calmness. It seems as if the old National church would be able to escape the danger of division into a multitude of sects as in England and the United States. But by reason of the importance of the financial question, one can foresee that at Geneva as well as at Basel, it will be the wealthy classes, those at the top of the social ladder, who will profit most by the separation.

(The Swiss editor explains in a footnote that this danger is guarded against by the institution of a central treasury into which all contributions are to go regardless of the amount.)

Is it not strange, the irony of fate, that precisely the city where the organization of the Protestant community was first inaugurated and best developed, Geneva, the theocratic city, should be the first in Switzerland to break the bonds between church and state?

We understand the regrets felt over it in conservative circles, says *Spectator novus*, but we cannot share them. Was it worth while to maintain the semblance when the substance had disappeared? There are people who even in politics would employ the methods of the *"Heimatschutz"* and who value institutions according to their picturesque aspect and their patina. Those who voted for the separation, however, acted more in accordance with the spirit of Calvin than those who opposed the project.

Calvin did not regard the poetic or picturesque effect of old institutions, but on the contrary sought to make of them something new and real, by utilizing ever living forces.

Considering the probable course of the other Swiss Protestant churches, this German writer believes that Zurich will follow the example of Geneva and Basel at no distant day, while the agricultural cantons will still hesitate a long time. Eventually separation must come everywhere. M. E. H.

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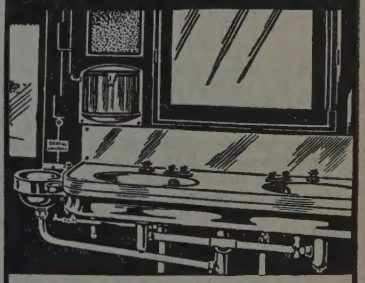

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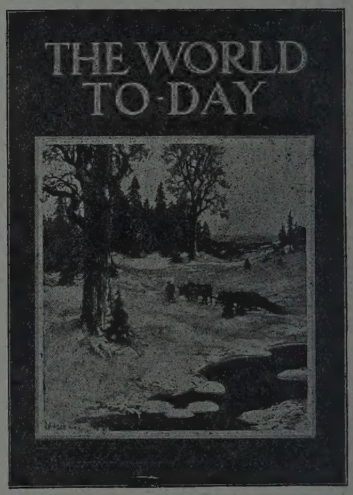

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